Ag^in, it is impossible that the dear ones who have gor'e
before us should vanish into nothingness. Annihilation
is ar> unthinkable condition in our relationship to God. Who
can destroy life when. He is all life. The child gone, the
parent gone, the brother gone, th. sister gone, the wife gone,
the husband gone, but whither have they gone ? They
^ h? ve not gone out, but they have gone in. They are all gone
into the world of light. They are all safe and rcioicing in
His ^rnile. They appear to have vanished out of our sight
because they nave come so very close to the heart. Does
not the ^ye whi h cannot see itself, see all in God ? Verily^
, as the sages say: *"Death is the heart of life."*
Every cemetery,
every burial place, every cremation ground is a standing
reminder of God's proclamation, that the fleeting, perishable,
earth-born breath of man is necessarily ?nd beneficially
destined to fail, but the enduimg,
imperishable, God-breathed
spirit is wafted onward and upward, homeward and heaven-
ward, that what is withdrawn from our physical eye is resumed
^ into His embracing heart, and that every earthly winter by
His wonderful transforming grace
changes into an everlasting

heavenly spring, where not tho sense but
the soul constitites
the vinculum of comradeship. We thus
clearly perceive
^ the truth proclaimed by the Rishis that
death is not the
| abolition of the sun but only the
extinction of the lamp in
the morning light, not the lapse into
nothingness but the
f sublimation into all-ness, that it is not the
vanquishment cf
life but its translation into a new life, that
it is the dissolution
of two f(^r the purpose of resolution into
one of reunion in
closer companionship, fuller fellowship
and truer love.
Thus to the eye of living faith, there is no
death but only
, traisition, and the chastening
ministrations of sorrow tend
to cure the repining of the soul and deepen
its resignation
to the Divine decree.
More thai all, it is God Himself who
generates, fosters
and strengthens in us a belief in, the
immortality of the soul,